

## Intolerance of the Winning Side.

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science was still incompatible with true religion. Unfortunately, freedom of conscience had against it the instinct of self-preservation as well as the force of a narrow dogmatism. When for both parties it was a question of supremacy or annihilation, freedom of conscience might well appear treason to the cause for which the martyrs had burned and blood had been shed on the field of battle. The fact is none the less regrettable, and John Knox could not now consistently include persecution in the category of crimes imputable to Antichrist. Least of all men could Knox profit by the experience of twenty years of struggle and suffering to learn the lesson of moderation. Moderation was for him damnable error, and to be guilty of error, even on the side of charity, was justly to incur confiscation, imprisonment, and death. Here again Knox is no prophet of the modern spirit

The majority of the Estates were hotly Protestant in doctrine and practice. Their Protestantism cooled to zero when it came to the question of the disposal of Church property. In that majority was a large proportion of lords and lairds, whose zeal had been whetted by the prospect of sharing in the plunder of the ruined Church. This became patent enough when a new convention met in the following January, and the preachers presented to it a "Book of Discipline" for the organisation of the Reformed Church. The Book elaborated not only a strict censorship of morals and doctrine, redolent of Geneva, but a scheme for the establishment of an efficient ministry—after the Calvinist model,—and a national educational system, beginning with the parish school, rising to the secondary school, and culminating in the university. In order to realise this scheme in its integrity, Knox and his associates laid claim to the patrimony of the Church. But the demand involved the appropriation by the Reformed Church of the ecclesiastical property, which had already passed into the hands of lords and lairds, as well as of that which remained in the hands of the old clergy. Needless to say, the majority of these lords and lairds were not prepared to go this length in their zeal for Protestantism, and the "Book of Discipline" failed to secure unanimity. A section of the members indeed subscribed it as "goode, and conform to God's Word in all poyntes," but it did not, like the Confession, find a place in